

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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## THE CHRISTIAN REPOSITORY

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### POETRY.

From the London Christian Guardian.

BALAK AND BALAAM. Numbers, xxiii.—xiv.

Upon the hill the prophet stood,  
King Balak in the rocky vale;  
Around him like a fiery flood,  
Flashed to the sun his men of m. il.

'Twas morn—the guilty sacrifice,  
Sent up its ruddy flame to Heaven;  
Still on the Prophet turned their eyes,  
Nor yet the fatal curse was given.

'Twas noon—the flame was feeble now,  
Was dried the seven-fold altar's blood;  
And wrath was gathering fierce below  
Among the haughty multitude.

'Twas eve again the flame arose,  
The curse was on the apostate's tongue;  
He listened where the mighty foes  
To heaven their evening anthem sung.

He saw their camp like endless clouds,  
Mixed with th' horizon's distant blue;  
Saw on the plain their marshalled crowds,  
Heard the high strain their trumpets blew.

A sudden spirit on him came,  
A sudden light was in his eye,  
His tongue was touched with hallowed flame,  
The curser swelled with prophecy.

"How shall I curse whom God hath blest,  
With whom he dwells, with whom shall  
dwell?"

He smote his pale hands on his breast;  
"Then be thou blest, O Israel!"

"Come down, deceiver," cried the King;  
"I bade thee curse, not bless my foes;"  
A shaft was laid upon the string;  
The Prophet from the dust arose.

"Be Israel cursed," was in his soul,  
But on his lips the wild words died;  
He lingered, till on Israel stole  
The night; again the curse he tried.

A whirlwind from the desert rushed,  
Deep thunder pealed around the hill;  
King, Prophet multitude were hushed,  
The thunder paused, the blast was still.

Broad in the east, a new-born Star,  
On cloud, hill, desert, poured its blaze;  
The Prophet knew the sign afar,  
And on it fixed his shuddering gaze.

"I shall behold Him, but not now!  
I shall behold Him, but not nigh!  
He comes to lay th' oppressor low,  
To triumph, weep, forgive, and die.

"All power is in his glance; the world  
Is dust beneath his trampling heel;  
The thunder from his lips is hurled,  
The heavens before his presence reel.

"He comes, a stranger to his own,  
With the wild bird and fox he lies,  
Is taunted, fettered, scourged, undone,  
A wanderer lives, and outcast dies!

"Proud Israel, o'er thy diadem  
What blood shall for his blood be poured!  
Until that orb again shall beam,  
Again Jehovah be thy Lord!"

The Prophet ceased in awe, the Star  
Rose broader on the boundless plain,  
Flashing on Balak's marshalled war,  
On mighty Israel's farthest vane;

And sounds along the midnight flowed  
From lips of more than mortals given;  
Till in the central cope it glowed,  
Then vanished in the heights of heaven.

From the Guardian.

### THE LITTLE SHEPHERDESS.

(Continued from Page 234.)

On the following Sabbath I was absent, having made a short excursion into a neighboring town. On the Sabbath succeeding I perceived that my little Shepherdess was not present at the Sabbath School, and on enquiry I found she had not been since the bestowment of the Bible. At first I thought that she had been stimulated only by the hope of gain, and thus having obtained her object she yielded to indolence. But I immediately checked such a thought, and chid myself for

entertaining a sentiment so contrary to the general character of the child, who had ever appeared as free from selfishness as any person I had ever known. The conclusion I formed was, that she had been detained by sickness, and I resolved to direct my walk towards her humble dwelling, and enquire for myself, and at the same time become acquainted with her grand parents, of whom I had heard so good a character. The next morning therefore, I set off, and after about half an hour's walk I came to the house. It was situated on the side of a gentle declivity sloping towards the road leading to a neighboring town, and was somewhat retired. A small garden extended along the avenue leading from the house to the road. One section of this was laid out in a more neat and regular manner than the gardens of common farmers generally are, and was interspersed with flowers and shrubs of different kinds. The flowers were now all faded, and their stems were rustling in the bleak winds of autumn which swept over them. Two beautiful honeysuckles planted by the door, ran up to the eaves of the house, and were trailed over the windows and along the sides. Every thing about the house had the appearance of neatness and good husbandry. On a grassy plot of a few acres adjoining the house, a cow and the few sheep which little Maria had watched in the spring, were feeding. I knocked at the door which was opened by the grandmother of Maria, who appeared to be about sixty. She recognized me, though I had never before seen her to notice her, and requested me to walk in. As I entered the door, little Maria arose from a bed in a corner of the room and set herself down in a chair that was fitted up for a sick person. The fears I had entertained were realized. Her open and engaging countenance had undergone a considerable change since I last saw her. A deadly paleness was seated on it, and an unnatural tinge on each cheek indicated but too plainly to my mind that disease was too deeply seated to be easily removed. "You are ill my dear," said I; "how long have you been so?" "It is nearly two weeks since I took a violent cold which was followed by so hard a cough that grandmama thought I could not attend meeting or the Sabbath School; I was afraid you would think I did not care about going any more after I got the Bible." I was a little confused for a moment, being unwilling to acknowledge the injustice I had done her by my suspicions; but I replied, "I hope you love the Sabbath and the exercises of the School, for their own sake, and that you desire to make improvement in heavenly knowledge." The old lady remarked that Maria had been very reluctant to stay at home, but that it had been necessary; that she had read some in her Bible, and tried to commit her Sabbath lessons; but she thought it had injured her, and had increased the fever which attended her cough. I told the child she ought to be careful of her health, and not expose herself unnecessarily to the weather, since the winds of autumn were very piercing and likely to overcome her delicate frame. The old lady plainly perceived my fears with respect to her child, for a tear rose in her eye and stole silently down her cheek. "Maria never was very rugged," said she, "and the last spring while she watched the sheep, she took cold, and I do not think she has ever recovered entirely, though she has been able to attend school, and has diligently cultivated the flowers which her dear mother was so fond of, and which she planted with her own hands. Maria is very near to us fir," continued the old lady, after a pause of a few minutes, which seemed necessary to compose her feelings, "we should not know how to part with her; she is all that is left to us in our old age; she is a very good child; she loves her Bible, and takes delight in attending public worship and the Sabbath school; O she is very dutiful and affectionate to her grand parents. But if it be God's will to take her from us fir, we must patiently submit: He has been kind to us in our troubles, and we ought to trust in his goodness for the time to come. He has said, 'when thou passest through the waters I will be with thee—I will never leave thee nor forsake thee;' and we have found that 'he is not slack concerning his promise.' We have en-

dured many trials, but the days of our mourning are nearly over, and if we can but endure unto the end a crown of righteousness is laid up for us." This was both an affecting and instructive scene to me. My connection with the world had hitherto left me but little time to think of the afflictions of others, and my business had not conducted me to the house of mourning. I felt myself entirely disqualified to administer consolation to this good woman, and indeed she had been too familiar with sorrow not to know where to go for support beyond what mortals can give. Her countenance indicated the most perfect submission to the will of Heaven. She did not say "this is a grief and I must bear it," but rather said by her conduct; "What shall we receive good at the hand of the Lord, and shall we not receive evil?"

I suggested such consolations as I was capable to the good woman, and she expressed her gratitude for the interest I manifested in the welfare of her child.

Maria asked me if I did not think she would be able to attend meeting again soon. "Grandmama says she is afraid my cough will keep me at home for some time, as the cold weather is coming on."

I hesitated what reply to make to this question, being unwilling to express my real sentiments, lest I should cause a depression of her spirits, which might increase her disorder. I remarked that I hoped she would be better soon, but our times were in God's hands, and we must submit to his will. She said she was willing to die if God saw fit to take her away, but she wished to live to wait on her grand parents and comfort them in their old age; but God would take care of them, and "give them a name which is better than sons and daughters."

"I read this promise the other day," said she, "and I tho't it applied to my grand parents."

I was so much affected by this conversation that I was unwilling to prolong it, and yet it was with great reluctance that I bid the good woman and her child good bye, promising that I would visit them again before my return to the city. I returned home in a very gloomy mood, reflecting on the trials to which we are subject.

The news which I received from week to week from the city was distressing. There the "pestilence walked in darkness and destruction waited at noon day;" and though I had no family of my own exposed to the ravages of disease, yet I had many friends for whose safety I felt an interest. I thought more seriously on the subject of death than I had ever done. Though I professed to belong to the family of Christ my connection with the world has been so close that I have devoted but little time to self-examination. The sentiments of the psalmist came to mind with a degree of conviction which I had never before felt, "verily man at his best state is altogether vanity."

But I will not prolong this narrative by intruding upon your readers my own unprofitable speculations. I heard from the neighbours that Maria was considered in a quick consumption, and that she could not live many weeks. My visit was drawing to a close and I determined to take my leave of the village and of the little Shepherdess the same day. Having arranged my affairs for the journey, I went to bid farewell to the sick child and her afflicted grand parents. The good people received me with that affection which is the result of genuine piety; they expressed their gratitude for my kindness to them and to little Maria, saying, "the poor child is not long for this world." I went into the room where she lay, and sat down by the side of her bed. I observed to her, "you are not as well my dear, as when I saw you last." "No fir," she replied, "I am much worse, I shall not live a great while longer; I am glad you have come fir, as I have a request to make of you." "And what is it you desire my child," said I. "The Bible which you gave me," said she; "I must soon leave; it will be of no use to my grand parents, because they cannot see to read in it; I wish permission to have it sold and the money given to the *Juvenile Missionary Society*; it will buy several Testaments for heathen children." "The Bible is yours my dear,

and you can do with it as you please." "But I could not part with it without appearing ungrateful, unless with your leave," said she. "Jane F. wishes it to remember me by, and her father will give three dollars for it, and Jane is a very good girl and I should be very glad to know that she may have it." "It shall be disposed of according to your mind Maria, and as you feel such an interest in the salvation of the heathen, I will engage to pay your tax to the little society of which you are a member, for ten years in advance, so that when your companions pay in their annual assessment they shall see your name and be reminded that Maria Seymour was once a member." Her pale and emaciated countenance became animated as with the glow of health at this proposition, and her eyes sparkled with delight. I thought of the joy which angels feel at the repentance of a sinner, and imagined that what Maria felt at this moment was no less pure and heavenly.

"Do you think you will go to heaven when you die," said I, as she opened her eyes, which had been shut for a moment to lift up her heart to God in thanksgiving. "I hope God will receive me," said she, "though I have been so wicked; our Saviour said, 'suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' He died for sinners and he will forgive the sins of all who repent and believe in him. I have prayed to him and have tried to keep the commandments, and I hope he will raise me to dwell with him in heaven where all good people will live forever. My father and mother, I trust, have gone there, and my grand parents will go there when they die, and you will go there too, will you not?" To this conversation I was too much affected to make any answer. Her grand father stood by her, and she said to him, "who will tend the sheep next spring when I am gone, grand pa? I hope you will take some little boy or girl, for you will need one to run on errands, and weed the garden, and take care of the lambs; and you will not suffer the flowers which mamma planted, and which I have watered, to be dug up, will you grand pa? I shall never see them bloom again, but when they put out in the spring they will remind you of little Maria and of mother."

"My sweet child," said the old gentleman, much affected, "we shall not need flowers to bring to our remembrance those who are engraven upon our hearts; but the flowers shall remain as long as I live, and I shall take more pleasure in tending them than before on account of those who have had the care of them."

As I gazed upon the death-like countenance of this child, I thought that the fading flower was a striking emblem of what I then saw; and as in autumn we look forward to the time when the flowers of the garden, now withered and dead, shall bloom in all the loveliness of nature; so I cast my thoughts forward to that period when this beautiful flower, touched by the frost of death, and fading away, shall again put forth its beauties in the paradise of God, and flourish forever. I summoned all the resolution I was capable of to take my leave of this dear child. I told her I must bid her farewell, and hoped she would be patient and wait God's time. She grasped my hand affectionately, and said, "I hope we shall meet again, where there is no death, and where all tears shall be wiped from our eyes." I made no reply, for I was too full to speak. I hurried out of the house, waving my hand to the old gentleman and his wife, who well understood my situation. I returned to my friend's house and begged them to take care of this family, and promised to do something myself. In a short time I took my departure for a neighboring town to wait for the stage for the city. After a few weeks, I received a letter from my friend, stating that little Maria had departed this life in a very happy state of mind. She continued a pattern of patience and of humility, the admiration of all who beheld her, until she breathed out her life without a struggle or groan, and appeared lovely even in death. She expressed her entire conviction that she should go to be with the Lord, and to praise his name forever and forever.

The hope that the narrative of this lovely child may be of some advantage to your young readers, is my apology for sending it to you. In review of it we may exclaim, how lovely is early piety; "it is like the dew of Hermon, and as the dew that descended upon the mountains of Zion where the Lord commanded the blessing, even life forever more." When we witness such instances of piety, we are forcibly reminded of the fulfilment of the prediction, "out of the mouths of babes and sucklings thou hast perfected praise." In the instance here recorded, we see the influence of good instruction, commenced at a very early period and continued with all that assiduity of which internal affection, strengthened by the constraining love of Christ is capable. If parents were more faithful, such instances of youthful piety would not be so rare. I trust the scenes which I witnessed, will have a happy influence upon my heart. I shall endeavour to withdraw myself occasionally from the bustle of business and mingle in the society of those who are afflicted. The ardent piety, and the untimely death of Maria Seymour, will long remain in my recollection, and I trust I shall find that "it is better to go to the house of mourning, than the house of feasting." M. O.



From the London Baptist Magazine for May.  
From a reader of the Irish Scriptures.  
Kilmactigue, March 23, 1823.

It is cause of thanksgiving to every one that knows the truth as it is in Jesus, to hear that many are brought from darkness to light, and from the power of Satan unto God. At the time I went to live at Boyle, I became acquainted with a name sake of mine; I began to read and explain the word of God, for him and his family; he and his wife paid the greatest attention. I hope the word was conveyed with power to their hearts, for they told me they would never darken a chapel door; for they find by reading the word of life, the absurdity of their former belief; they come three times a week to my house, wishing to be instructed in the one thing needful. My friend Mr. Jackson comes also three times a week, for the purpose of holding a prayer-meeting, and, which is pleasant to relate, we are getting many to attend, and more Roman Catholics than Protestants, &c.

I have been in the parish of Kilmactigue since Mr. Wilson went off: the Lord is still working in this place. I have met with a young lad, who, I hope is a chosen vessel; he is very much on the inquiry. His brother was brought to a knowledge of the truth a few years ago; he was one of our schoolmasters; his name is Michael McGinty, and from his conversation, and through his exertions, the Lord has wrought effectually in his mind, whom the Lord has raised up in the stead of his brother, who is removed from the family.

A few days ago this parish priest was collecting oats. When he came to the village that Brother Harin lives in, he passed by his house, and would not go in, knowing what character he was; but Harin's brother prevailed on him, and brought him in, for the purpose of having a conversation with him. The first question the priest asked him was, Why he left the church of Rome, wherein his forefathers lived and died? "I am sure (said H.) if my forefathers had been allowed the liberty of reading the scriptures, there is no doubt but they would have seen the errors of that church wherein they were taught to seek life in themselves, where there was nothing but death; and to set at naught the blood of Jesus, which cleanseth from all sins." "O (said the priest) you are mad; don't you know the sacrament penance was left to us, to save us from damnation."—No, (said H.) if we could be saved by the sacrament of penance, Christ died in vain." He grew enraged, and left the house.

This parish is in a disturbed state, in consequence of the priest being daily speaking and inflaming the minds of the people against those whom the Lord has called out from the delusions of the church of Rome. The Rev. Mr. Neligan is exerting himself in their behalf, and receiving them at his house, giving them religious instruction. Blessed be the Lord he never left his children without a friend, both for their spiritual and temporal wants.

#### UNITED BRETHREN'S MISSION.

The church which the brethren have planted in New Fairfield, in Upper Canada, has lately had an accession of three members from among the heathen. The Quarterly publication issued at Philadelphia, which gives an account of all the missions connected with the Moravian Church, contains some interesting details of the mission at New-Fairfield. This town, (or rather Fairfield,) was founded in 1792 by the Brethren, who had been driven from the settlement on the Muskingum in 1781. In 1793 they renewed the mission among the Delawares on the Muskingum, (at Goshen,) and those who remained at F enjoyed tranquility, laboring among the Chipewas until the town was destroyed by the American army in 1815. After the war, the place was rebuilt, and called New Fairfield. Since that time the Lord has smiled on their humble endeavours, though the evil lives of the white people in the neighborhood tend to keep the heathen from hearing the Gospel. At the close of 1820, the Indian congregation consisted of 152 souls, 42 of whom were communicants. The mission is under the care of the Rev. Abraham Luckenback, and the Rev. Adam Haman. The journal of this mission, above referred to, embraces the period from June 1, 1821, to April 30, 1822. On application to Gov. Maitland, he exchanged a tract of land six miles square, to accommodate the mission by placing it at a

greater distance from their white brethren. One hundred copies of the Harmony of the four Gospels, translated into the Delaware Indian, by the late venerable David Zeisberger, printed in N York, together with many other books in the Delaware and Mohawk tongues, and a quantity of clothing, were received in July, to "our great joy, and that of our people." The arrival of these things "was announced in a special meeting of the congregation when all attended," and "having improved the occasion by giving some suitable admonition, we thanked the Lord, on our knees, for the various undeserved benefits we had received." "All were overjoyed on receiving their presents; some even had their eyes filled with tears, and one man said, 'Although I do not, by way of present, receive my clothes—yet I rejoice at the present of the printed Harmony, for all other things will pass away; but the word therein written will not pass away.'"

The Indians of all ages and both sexes, are instructed by the brethren and sisters, in reading, writing, and other branches of useful knowledge, and some of them make considerable progress. Several pleasant interviews have been held with brethren of the Baptist and Methodist denominations who have visited this station.

A Y Chr Herald.

**CONVERSION AND BAPTISM OF TWO YOUNG JEWISH RABBIES.**—The following remarkable account of the recent conversion and baptism of two Jewish Rabbits of Poland, who travelled 1300 miles for the purpose of receiving Christian instruction, has been transmitted to us by a valuable correspondent, who was at Berlin at the time of their arrival, and of their subsequent admission into the church.

April 7th, 1823.

Notwithstanding that five Missionaries had labored at Berdichef a town of Russian Poland, no fruits of their labors appeared, and they were wholly discouraged. All left the place: at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had intercourse with some of the Missionaries, abandoned every thing for the cross of the Messiah; and being advised by Mr. Moritz to go to Berlin, because a place of Christian refuge for Israelites since the formation of the Society there, they repaired thither, but, on account of their deviations from the strait line or road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn. They obtained there religious instruction, distinguished themselves greatly by their piety, humility, modesty, and industry, and were publicly baptized there early in the spring. Their Royal Highnesses the princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office, were the sponsors. The testimonies in favor of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, reputation, and esteem and love of friends, beginning their new and uncertain career by such a journey as alone was enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders; and it is proposed for them to set them up as bookbinders and stationers, and possibly teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent.

#### Mediterranean and Black Seas.

The volume of "Christian Researches," by the Rev. William Jowett, to which we have before called the attention of our readers, supplies the most complete view of this field of Christian labor which has been yet made public. Such of its facts and statements as have appeared in our pages, are incorporated with a mass of additional information and remarks, and all are arranged in luminous order.

But some parts of the scene described by Mr. Jowett have suffered an awful

change. At Scio, for example, the fine city which he witnessed in 1818 is become a heap of ruins—the learned Professors and Bishop, with whom he took instructive counsel, are driven into corners—and the acute and eager students murdered or scattered to the winds. But Mr. Leves, who visited Scio in September last, shall draw its present picture. He thus writes to the British and Foreign Bible Society:—

"Melancholy and utter desolation has befallen this beautiful and once flourishing island. I could not have conceived without being an eye witness, that destruction could have been so complete. We walked through the town, which was handsome, and built entirely of stone; and found the houses, the churches, the hospitals, the extensive College, where a few months ago, 6 or 700 youths were receiving their education, one mass of ruins. On every side were strewn fragments of half-burnt books, manuscripts, clothes, and furniture; and what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen, but a few miserable half starved dogs and cats. The villages have shared the same fate; and of a population of 130,000 Greeks, there remain, perhaps, 800 or 1000 individuals scattered through the most distant villages. In the town nothing has escaped but the Consul's houses, and a very few adjoining them, which could not be burnt without burning the Consulates."

The divine visitations are, indeed, signally manifest in this quarter of our survey. The Turkish Empire, the strong-hold of the Mahomedan Antichrist is shaken to its foundations. The bold and persevering resistance of its oppressed subjects, which led to the desolation just described, and the fierce conflicts of party and faction in the capital, indicate the rapid growth of internal disorganization: while the successes of its enemies in its eastern border, the equivocal allegiance of the Pascha of Egypt, and the watchful, though smothered indignation of the Great Powers on its northern and western frontier—are all additional symptoms of the approach of that ruin which has long been preparing for this main support of the delusions of the False Prophet—delusions by which the god of this world has, for 1200 years, blinded the eyes and besotted the hearts of countless millions of mankind.

But the finger of God has been still more immediately manifest, in one of those desolating judgments, which all history shews, in entire conformity with the intimation of Scripture, to have not unfrequently accompanied and promoted the great acts of his moral government of the world, and in which His overruling and direction of second causes is most awfully displayed. We allude to that dreadful earthquake, which in a few seconds laid in ruins an entire district of the Asiatic Provinces of this Empire.

It may be hoped that numbers are at this moment, deriving instruction and consolation from those copies of the Sacred Scriptures, which had providentially been put into their hands, but a few days before this overwhelming calamity.

Lon Miss. Register.

#### EXTRACT FROM THE AMERICAN BOARD OF MISSIONS.

From the Missionary Herald, for July 1823.

#### REPORT OF THE COMMITTEE.

As the Thirteenth Report of the Prudential Committee has been circulated to a considerable extent, it will be expedient to make only some brief extracts in addition to those, which were given at pp. 339 and 369 of our last volume.

#### MISSION AMONG THE CHOCTAWS.

##### Station of Elliot.

Mr. Loring S. Williams removed from Elliot to the French Camps, (since called Bethel,) Sept 24, 1821. Mrs. Judith C. Williams, the widow of his deceased brother, was summoned unexpectedly from the world, on the 13th of October, leaving the most satisfactory evidence that she had slept in Jesus. Mr. Jewell had, also, been called to part with his oldest child—Jan. 30, 1822, there were 75 scholars, descendants of the Choctaws, in the school. About 20 of them were full-blooded natives. A number of the pupils are females. Respecting these missionaries they say:—

"They make good progress in their studies, and, by their daily deportment, much endear themselves to all our hearts. They are a precious little circle of children; and we doubt not but all our friends take pleasure in commending them to God.

Respecting the moral improvement of females the Report says:—

The experience of modern missionaries proves, what we should naturally suppose to be true, that the elevation of the female character contributes, more effectually than any other cause, to the improvement of society, and the introduction of genuine civilization.

The Report contains the following extract from the journal of the missionaries relating a conversation which passed between Mr. Wood and a young Choctaw, who had once been refused admittance to the school on account of his age.

While Mr. Wood was in the school-house alone this afternoon, the young man went in, and Mr. Wood began to talk to him a little in Choctaw. Soon after, a scholar came in, who could act as interpreter; and the conversation was continued for some time. Other conversations were also held with the young man, during the day and evening. Mr. Wood has handed us a written account of these conversations, which we insert in the journals; as it will show more accurately the state of the young man's mind, than could be done in any other way.

Choctaw. I want to come to school to learn to read.

Teacher. The school is full; and besides, you are too old.

C. I came once before, and you sent me away; but I see you have other boys as large as I am.

T. I have taken one large boy; but he is not as old as you are.

C. I was young once; then there was no school—no missionaries to teach me.

T. Have you ever heard of the good things, which the missionaries teach the children?

C. I have heard something about them; but I want to hear more; and I want to come to school to learn to read.

T. Can you tell who made the world?

C. God.

T. Where is God?

C. Above.

T. Can you tell where people go when they die?

C. They go above.

T. What becomes of bad people?

C. They go to a bad place—to a great fire.

T. What are bad people.

C. People who get angry—drink whiskey—take knife and kill one another. I have heard about these things—how, when all people are dead, the world will be burnt up, and bad people will go to the great fire, and stay there for ever. Now I want to come to school and learn to pray, and be a good man. I want to be like the missionaries. I have heard I have a bad heart. I know I have a bad heart; but I don't want to cheat you. I want to come to school and learn to read, and to hear more about good things. I believe what the missionaries say. I am willing to work, and do anything you tell me. When I was young, I had no chance to learn; now I want to learn to read. What do you think about it?

T. I will talk with my brethren on the subject. Do you know when it will be Sabbath day?

C. To-morrow. I keep count, so I know when Sabbath day comes.

T. Where do people go, who work and hunt on the Sabbath day?

C. I think they go to the great fire. I think good place is above, and bad place down—don't know which. I want to know about it—don't know anything good. I want to learn good things. Choctaws cannot tell me good things. I want to come to learn good things. Some Choctaws don't believe what the missionaries say. I believe what they say.

T. Where do you think those people go, who have been told these things, and yet act no better?

C. I think they go to the bad place. I wish you to tell me more. I love to hear about good things.

The Report then adds:—

The missionaries have not been left without a witness to the efficacy of the gospel. Several hired men have become deeply serious during the year, and some of them have given evidence of hopeful piety. Two black women, and the wife of a chief, are also numbered among the individuals, of whom favourable hopes are entertained. One of the black women, whose name is Zenah, was admitted to the church a year since. The other was at that time prevented by her master. Increasing acquaintance with the Choctaws develop more and more of their ignorance on moral subjects. It



does not appear that the few vague and obscure notions, which they have respecting the future world, possess any influence on their conduct. Indeed, most of them never think of these things at all, and remain wholly without God and without hope.

#### AMERICAN BOARD OF COMMISSIONERS.

The Prudential Committee, in the last Herald, have laid before the public a representation of the wants of the institution, and of the expected demands upon its Treasury. Since the first of September last, it has been found necessary to pay from the Treasury nearly \$10,000 more than has been received in that time—the amount received during the last three months is less by \$5,800 than the amount received during a similar period, ending with June 17, 1822. The enlargement of the Sandwich Island and Palestine Missions, create increased expenditures—and a mission must be undertaken to South America;—the present is the favorable moment for ascertaining what may be done there, and for attempting to Christianize that vast region of moral darkness.—Ministers and private Christians are earnestly called upon to consider whether the cause does not demand special efforts—whether they have done all that the Saviour has a right to expect them—and if they have contributed themselves to the extent of their power, whether they have done what they could to bring others to the same devoted standard of duty.

The address concludes with a solemn inquiry submitted to the mature reflection of the christian community: "What is to be done that the American Churches may exert all their influence upon the heathen world which may be expected of them, when their number, their strength, their peculiar privileges, and the magnitude of the cause are considered?" A monstrous question! Let every Christian weigh it well.

#### REVIVALS IN NEW-BEDFORD. (Mass.) Condensed from the Boston Recorder

Not many years since, Westport, Dartmouth, New Bedford, and Fairhaven were but one town, called Dartmouth; and comprised a great extent of territory. The church in this town was among the earlier churches formed in the State. It has had four ministers; Mr. Hunt, who died with them in 1729; Mr. Pierce, who also died with them in 1749; Mr. Cheever, who was dismissed; and Dr. Samuel West a distinguished man, who was dismissed nearly 20 years since. During the ministry of Dr. W. New Bedford was set off, in which his meeting house was situated, and in which his labors were then restricted. Afterward, Westport was set off from Dartmouth, and Fairhaven from New-Bedford. The ancient house of worship stands in Fairhaven, and is in general shut up. The old church is almost extinct. Various religious societies have been formed, not less than two in either town. Each town has a Congregational church, supplied with a pastor, except Westport. N. Bedford now has 7 houses of worship.

No Congregational church was formed in N. Bedford, as its limits now are, till Oct. 1807. The members were few, and it afterward appeared they were not united in sentiment. Their covenant and confession of faith were, however, truly evangelical. They assembled in a house erected in the village some years before, and had occasional preaching; but few additions to their number till 1810.

We now copy from the communication, verbatim.

"About the close of 1809 the writer was engaged to supply the pulpit sixteen sabbaths. In this time God remembered the little flock for good. A season of interesting solemnity was witnessed, which brought more than twenty into the church. As is too common this excited some fears, and brought forward a majority of proprietors in the meeting house, with a determination to have preaching of a very different character. A young man was employed, after my term had expired, who was decidedly Unitarian, in opposition to all the entreaties of the church. Thus I left the church with feelings of despondency and anxious inquiry, what they should do, which the present generation will never forget. The church heard the gentleman above noticed, till they could hear no longer. They then applied to the proprietors of the house for another candidate, without any prospect of success. They then gave themselves to prayer for direction, and consulted many ministers on the subject. Finally, with much counsel and

many fears, they voted in the autumn of 1810 to procure some place for worship. There were now eighteen miles in the church, five of whom adhered to the larger part of pew holders, calling themselves a church, with a Covenant of an entirely different character from that they originally subscribed. In this situation the truly little band applied to the writer to visit them. They were found in a small and very inconvenient hall. Prospects were very gloomy. But one thing manifested was no doubtful indication of good; the little church was united and much in prayer, and every member willing to part with every thing for the gospel; and I had almost said they did so. They were then no men of fortune among them, but there were those who were willing to bear the heat and burden of the day. There was no society to whom they could or did apply for assistance. It should also be noticed they supported their own poor in the midst of these difficulties, which they have ever done as a sacred duty.

In July, 1811, their present pastor was ordained. In 1813, God in mercy revived the graces of his people and added twenty or thirty to their number. This accession made it necessary, and gave them ability, to erect a small house of worship. This they entered, feeling as if the Lord had dealt bountifully with them. In 1816, God was pleased to grant the church another season of refreshing. By this the church and society were so enlarged, it became expedient to attempt to build another house of worship. A house of size necessary to accommodate the people for time to come, appeared like a work too mighty to be undertaken, especially as the church was determined it should ever be their privilege to choose the preacher, and have the pews held as common property of the church, to be rented for the support of the gospel. After serious deliberation and a recollection of what God has enabled them to do, they determined to enter on the work, and by the aid of a number of benevolent individuals, finished and dedicated the house in the summer of 1818.

In 1819, God blessed them the fourth time with the awakening influences of his Spirit. In this as in each preceding revival, a number of able male members were brought into the church.

About the close of the last year some visible marks of solemnity were observed in the congregation. For some time God held us in doubtful and painful suspense, whether hopes or fears would be realized. However, sovereign grace in the last days of the year decided the matter in favor of Zion's prosperity; and the song of the redeemed was again heard. Some had before any special seriousness, looked forward to new year's day with earnest desire that it might come, as it was the determination to observe the day in humiliation. This day was altogether as interesting as was anticipated by such as mourned over the low state of Zion. The day was spent in fasting, as it is the intention of the church ever to spend that day. Many will bless God in recollection of this day, for it was indeed a happy new-year. From that time the work moved on, not with rapidity but with interest, during the remaining part of winter and early part of the spring. Meetings, as might be expected, were frequent, full and serious. Every thing was at the greatest remove from noise and confusion. Silence and solemnity marked our congregation: the subjects of the work, between forty and fifty in number, were a very interesting class of our congregation; generally such as had sustained an unblemished character. In most cases they give the most pleasing evidence of genuine submission and faith, and continue to be entitled to christian charity. Thirty only have been admitted to the fellowship of the church. Others in due time, we hope, will follow their example.

It should be noticed among the means most signally blessed, were meetings for inquiry; scarcely one was attended without effect. We would recommend them wherever special seriousness prevails.—A pleasing circumstance connected with the revival, is that we have reason to hope concerning all who habitually form our choir of singers.

This revival was distinguished for the deep repentance and weeping of Christians over their past stupidity. I never witnessed so much of this in any Church. During the revival the Church held a second day of fasting, particularly on account of the children of the covenant. On this occasion a number of parents engaged to pray with their children individually. There is much reason at present to lament

that it is not with us as in months past, yet we have to bless God that spiritual life has not left the Church; also for the harmony and christian affection which has and continues to abound in the Church. We have at present one hundred and seventy members connected with the Church, all but twenty of whom have been received since the year 1810. Since this time but one male member has died, connected with this Church, and the average number of females, not more than one in two years. We hope all who love our Lord Jesus Christ will join us in thanksgiving to the giver of all mercies.

The foregoing narrative presents the distinguishing mercy of God in a clear and convincing light. Whoever may think they have cause to complain of this truth, we have reason to rejoice in the belief of it.

The above, also, shows the importance of unanimity in the Church of God; this is not properly felt by all the churches, or the individual members who compose them. Every body of professing christians may say, United, we stand, divided, we fall.

It is natural to remark on the importance of the church taking her place in the choice and support of her ministers. If she has the right of the one, she must take the responsibility of the other. All excuses offered by churches for a different course on the ground of inability are vain. Their weakness is their legal connexion with that which they call their strength. Let our churches take the ground they held in better days, and see if God will not pour them out a blessing. The difficulty is, christians are selfish.

We would only add, many churches are destitute of a stated ministry, are so because they do not do what they ought. If christians gave as much to support the gospel as God directed his ancient people to give to support their worship, faithful ministers could be supported in many places where they have not the bread of life. This is a subject on which reformation is much needed in the household of God. I hope I shall see more done to bring the saints where it is their privilege to stand. I perceive in some instances the church has sacrificed her rights to save individual interest.—We look, we hope, we pray for a better day."

SYLVESTER HOLMES.

#### MORE REVIVALS.

A ministering brother, now preaching in the lower parts of Virginia, has communicated, in a letter to the Editor of the Star, the pleasing intelligence, that the Lord is pouring out his spirit in that region.

"In Norfolk, the work is gradual; sinners are solemn, and saints alive. Within the last few days several have been hopelessly converted.

At Craney Island, distant about 10 or 12 miles, the work is powerful beyond description. Business of almost every kind is laid aside, while the great inquiry is, "What shall I do to be saved?" Converts are multiplied daily; and, though scarcely two weeks have elapsed since the revival commenced, the number amounts to about 30."

A minister of the gospel in Powhatan county, Va., writes to the Editor, that the Baptist church at Four Mile Creek, in Henrico county, has been favoured with a gracious revival. The Rev. Mr. Turpin, the pastor of the church, has baptized 114, two-thirds of whom are whites. The good work was bitterly opposed by the enemies of grace and its friends greatly persecuted. The revival progressed with stillness and great solemnity, and has effected a visible reformation among society in general. The church at present enjoys much peace and harmony under the ministry of their beloved pastor.

From the N. Y. Seaman's Magazine.

JOURNAL OF THE BETHEL FLAG.

At New York.

Tuesday evening 17th June, the Bethel Union held a prayer meeting on board the ship *Express*, capt. William Sinclair, the accommodations were beyond description, in awnings, seats, and lanterns. At a little after 8 o'clock the decks were filled and service commenced. A number of the committee of all denominations were present; who were engaged in union of sentiments and feelings for mariners, and landsmen. If what was said in exhortations and prayers; and what was seen in attitude and countenances in all present, were here described, to many it would be indescribable. It was not altogether in their attention and silence while on board during the devotions; but they carried it with them out of the ship, and while going up

the wharf, their feelings, sentiments and opinions of the meeting, were communicated to each other in a low tone of voice with universal approbation. We cannot have a greater evidence that Christ was in our midst, when a hundred mariners were present with corresponding feelings respecting the meeting. As the second year of the Bethel Union ended this evening, some important questions were asked, which every one was to answer to his own conscience. And as we have commenced the third year on board of a vessel owned and commanded by those who love our Lord Jesus Christ, a few remarks respecting one who is attached to this ship, cannot be injurious to him, or unprofitable to the Marine Bible Society.

At the first anniversary of the Marine Bible Society in February, 1817, at the city Hotel, W. with a number of seamen, were present; the addresses that were delivered, and the observations made, on the importance of the institution, found their way to the heart of this man. After the close of the meeting, W. with several other seamen, came forward and asked, with tears in their eyes, "where can I get a Bible?" After asking him some questions, he was directed where to call the following day. He soon sailed from New York on a long voyage and did not return until 1818. Early in July, he called on the Agent of the Marine Bible Society, and related to him the fact of his conviction at the city Hotel. He related the series of his past life, how long he had followed the sea, addicted to profanity, regardless of God, death, and eternity: "I have found the Bible," he remarked, "to be a precious book; it has, I believe, convinced me of sin, righteousness, judgment to come: but I am yet a vile sinner: but I cannot live as I have done, nor take God's name in vain any more. The impression that was made on my mind at that meeting, increased to a great degree for a long time after I sailed from New York; and they are not entirely subdued now. I have come here, sir, to ask you if it is possible for me to get a living where I can enjoy the gospel of Christ: I am a stranger and a sinner, what shall I do?" he was in much distress! "I am willing to labor day and night if I could live on shore, or go a coasting, where I can enjoy religion."

There was a long conversation on this subject; he was advised to work along shore on board of vessels, until he could be better employed.

Such an alteration made on the mind of a weather-beaten sailor, by the Marine Bible Society, at its first commencement, must produce some confidence in the promises of God, that he has purposes of mercy towards long neglected seamen.

In the month of August, 1818, application was made to capt. F. commander of the ship *T* in the Charleston trade belonging to Mr. A. G. P. to employ him as a seaman on board his ship, which he consented to do.

After capt. T. returned from Charleston he was asked, "how do you like William?" "Very well; I do not want a better man."

In the year 1819 capt. F. left Mr. P's employ and being unwilling to part with W. took him away, where he remained a few months. William then returned to Mr. P's employ, and sailed with capt. S. in the ship *E*. He had not been long with capt. S. before he added to his wages two dollars per month, and advised him to learn the art of navigation. Capt. S's friendship increased towards him from one period of time to another until he employed him as first mate of his ship. Early in 1822, capt. S. gave him the charge of the ship and remained himself in New York. From that time to this, Capt. S. had not been in the ship more than three or four times to Charleston, which gives a sufficient evidence, that such an experienced shipmaster as capt. S. as well as Mr. P. one of his owners would not trust that ship, with her important employment into W's hands if he was not a deserving man. And what is pleasing to all who are acquainted with him, is, that he remains steadfast in the faith, and unmovable in the gospel of Christ. Here is a man who has knocked off from profaning the name of God his Redeemer, and many other vices, and is loosed from the chains which bound him down to poverty and distress, and the power of Satan, which was destroying his soul.

This is one evidence among many thousands, that those who have embraced the religion of Christ have found prosperity, peace, and comfort in this world, and a well grounded hope of a glorious immortality in the world to come. O, that thousands



of his shipmates would follow his example, and knock off from their sins, which keep them continually in poverty, sorrow, and distress in this world, and are daily preparing them for an awful eternity. C. P.

#### RELIGION AMONG SEAMEN.

The anniversary of the Society for propagating the Gospel among Seamen was held in the Mariner's Church, New-York, June 19th.

The Chair was taken by Mr. John Westfield a Vice President of the Society—the exercises were introduced with prayer by the Rev. Mr. Truair. The Annual Report was read by Mr. P. Perit, Corresponding Secretary. From this document it appears, that with a wide and increasing field of labour, the Society find themselves almost without resources. A debt of \$6000 yet remains due on the building and lots; and the annual subscriptions do not produce enough to defray the slender salaries of the preachers. The Managers urge the necessity of far more and greater exertions than have yet been made.

Rev. S. H. Cone of the Baptist Church moved the acceptance of the Report—and he was followed by Rev. R. McCarlee, of the Presbyterian Church; from whose Address the following striking passage is extracted.

"The speaker related several affecting anecdotes; one of a careless sailor, who on going to sea, replied to his religious brother in words like these: 'Tom you are talking a great deal about Religion and Providence, and if I should be wrecked, and a ship was to heave in sight and take me off, I suppose you would call it a merciful providence. Its all very well, but I believe no such thing; these things happen like other things, by mere chance, and you call it providence, that's all!' He went upon his voyage, and the case he had put hypothetically was soon literally true, he was wrecked and remained upon the wreck three days, when a ship appeared, and seeing their signal of distress, came to their relief. He returned, and in relating it, said to his brother, 'Oh! Tom when that ship hove in sight, my words to you came in a moment into my mind—it was like a bolt of thunder. I have never got rid of it; and now I think it no more than an act of common gratitude, to give myself up to Him who pitied and saved me.' Yes, sir, put the love of Jesus Christ before a sailor's heart, and all its warm affections would gush out; no man must tell me that sailors will not listen to the gospel; if we would only do our duty, if we would only use the same efforts for them as for others, we might behold multitudes of them anchoring safe by that great Rock, around which the storms of ages beat in vain. Why do we not? If you saw a sailor drowning in the water, would you not put out your hand to draw him out? Why not do the same, when, alas! he is sinking into the gulf of hell? I heard once, and the fact is on record too, of a whole ship's crew being saved by having one good man on board. 'Behold I have given thee the life of all them that are in the ship. How much good might be done, if we could put but one good man on board every ship that leaves the port! Mr. McCarlee closed his speech with an anecdote of the sister of one of the sailors who fell in a marine engagement during the last war. She had lost father and mother, and every brother and sister and relative, but this one brother. News came of a great victory, and when the names of the fallen were received, she read among them her brother's!—she was like a tree in a desert—like a rock in the ocean—desolate, bereaved, alone in the earth; but on relating with many bursting sobs, her grief to her minister, she closed with this, 'But oh sir, I have this to comfort me—my brother died a Christian!' Would you, asked the speaker, leave to sailors relatives such comfort as this? then aid us."

#### WONDERFUL TEMERITY.

There is no fear of God before their eyes.

On Friday, the 18th ult. a man, named William Hood, residing at the head of the Severn in Maryland, aged about 45 years, and having a wife and 10 children, deliberately undertook to destroy his own life. An Annapolis paper states the following facts:

"At 11 o'clock he took three of his children from his house, and made them assist him in erecting a three square pen of fodder, rails, &c. large enough for himself to set in; which when he had completed, he sent his son Joshua, aged about 11 years, to the house for a chunk of fire; the child at first resolutely refused, but on being

threatened with death if he did not obey, he finally brought fire; the father then set himself down in the pen and obliged his son to set fire to the fodder; he then folded his arms, and began with great glee, 'drink about boys and drown all sorrow,' which he continued to sing until the flames extended five or six feet above his head, when one of his neighbours discovered his situation, and hastened to extricate him; on seizing him by the arm for that purpose, he found him so much burnt that the skin left the flesh; he however dragged him out of the flames; the infuriated maniac in a rage seized a club, and swore he would kill him for interfering. Mr. Belt was compelled to retreat for his life, and Hood returned into the fire, and continued there until the family alarmed by Mr. Belt, reached the place, and again dragged him from the flames, too far burnt to make further resistance; his nose and one of his ears were burnt off, the windpipe exposed, and in other respects he was dreadfully mutilated. He was taken to the house, and medical aid immediately sent for; at night he recovered his speech sufficiently to tell his wife that 'his master' had come for him the day before, but he was not ready for him; that he would come for him again that night, but he was not yet prepared, but that next day at 11 o'clock, when he came again, he should be ready and would go. He said his object was to have burnt soul and body, so as to deprive the devil of his expectation. To the last he continued imprecating, in the bitterest terms, those who had prevented his purpose. He lingered in a dreadful manner until Saturday at eleven o'clock, and then expired. He is represented to have been a man of singular manners and intemperate habits. 'What a lesson!'

From the New York Observer.

#### OUR COUNTRY.

It appears from the late census, that the population of the United States increased 32.9 per cent. between 1810 and 1820. At this rate it will double in about 25 years. The ratio of increase, however, seems to be gradually diminishing. Between 1790 and 1800 it was 35.1 per cent. and between 1800 and 1810 only 34.6 per cent. Still there is every reason to believe, that the population will continue to increase with nearly the same rapidity as heretofore, for many years; perhaps for a century to come. The vast interior of North America will accommodate, with ease, all the millions which would be produced during that period by such a rate of increase. The following statement will show the population of the United States for 100 years to come, supposing the increase to be in the same proportion as it was between 1810 and 1820.

In 1822 it was, in round numbers,	10,000,000
In 1847 it will be	20,000,000
In 1872	40,000,000
In 1897	80,000,000
In 1922	160,000,000

If we deduct 60,000,000 for losses by war and other calamities, there will still be left, 100,000,000 for the population of the United States, a century hence. This number, scattered over a territory of 2,000,000 square miles, would average 60 to each mile; a population not so dense as that of the southern half of New England, or the average of all Europe.

This view of our population should stimulate all those who are engaged in promoting the moral and religious improvement of our countrymen, to increased and unceasing effort. Let it be remembered, that this vast population will constitute one eighth or one tenth part of the whole human family; that they will consist of the grand children and great grand children of the generation now on the stage; that they will imbibe from us their moral and religious principles; that their character will be moulded in our institutions, and receive all the impression of our virtues and our vices. If we neglect the education of the rising generation, they will be ignorant. If we permit a single county to remain destitute of ministers, a little nation will soon be without a preached gospel. On the other hand, if we promote the establishment of schools, if we provide for the education of ministers, if we send missionaries to our destitute settlements, we eventually secure invaluable blessings to a large portion of the human race.

The American people of the present generation derive an importance from the relation in which they stand to the future millions who will inhabit this continent, which it becomes them well to appreciate. The effect of every word we utter, and of

every action we perform, is multiplied ten fold from this circumstance alone. How does the sin of Adam swell beyond conception, when we view him as the father of his race, and entailing upon countless millions the fruits of one man's disobedience. In an important sense, we are in the situation of Adam. A new world is to receive from us its character and its destiny.

#### CHRISTIAN REPOSITORY.

FRIDAY, AUGUST 8.

The Camp meeting which closed on Tuesday last in Jersey nearly opposite this place, is represented to have been one of the largest known in these regions for a long time, and what is still more pleasing, is said to have been attended with remarkable good order and decorum. About 100 persons are represented to have been deeply convicted of sin, 40 of whom have made application for church membership, to the ministers of churches most convenient to their places of residence. Should but ten out of these 100 become the real subjects of a work of grace, this alone would be an event far surpassing the conquest of a kingdom—ten Christians would have once saved from a fiery overthrow a number of beautiful cities said to contain one million of inhabitants; but they were not found! In these things we 'do rejoice, yea and will rejoice,'—however scoffers may hold up to ridicule the 'converted Jew,' or converted Gentiles. For tho we differ from our Methodist brethren in some minor points, in this we agree, that unless we be converted, we cannot see the kingdom of God in peace.

#### MARINER'S CHURCH.

The sail loft on North Wharves, between Market and Arch streets, formerly occupied as a place of worship for Mariners, being too confined and uncomfortable, and the session room more recently used, being at an inconvenient distance from the water side, a lot of ground has been purchased in Water street, between Walnut and Chestnut, (having a front of seventy five feet and extending sixty two and a half feet towards the river,) on which it is intended to erect a Mariners' Church; and is hoped the projectors will receive such encouragement as will enable them to complete the building during the present season. Phil. Rec.

**Mission to Hayti.**—The Rev. Thomas Paul, of Boston, (a very estimable colored man,) has embarked on his mission to Hayti, with letters of introduction to President Boyer, and with judicious instructions for the regulation of his ministry in that Island.

The common council of London have voted £1000 from the city funds, for the aid of the sufferers in Spain. A public meeting of distinguished citizens in London was to be held on the 13th for the same object. Parliament has also granted £1000.

#### POLITICAL.

##### SPAIN.

The latest advices from Spain, still continue vague and uncertain: From France it would appear that the war is at an end, that their armies have fought and conquered all they met, and only sigh for more enemies to swell their conquests, and wreath their brows with laurels; whilst at the same time they are calling for very considerable reinforcements! Spanish accounts generally represent their armies in great force, actuated by an unbroken spirit, scarcely admitting a doubt as to their shortly being able to destroy their invaders. The king had been carried from Saville to Cadiz, it would appear rather against his will, or his conscience.

"Within a few hours after the departure of the authorities and troops, the populace, instigated and led, as it is affirmed, by a number of friars, and a few other traitors before concealed, rose, and during the three subsequent days, committed the most horrid excesses. They plundered the boats in the river, sacked the houses of many who had gone with the government, robbed, and stript naked, persons of both sexes, dissolved the constitutional municipality, and bid defiance to the few battalions left to maintain order. The following incident is related in a letter dated Saville 16th June."

"In the edifice called the hall of the Inquisition; there was a considerable number of boxes of powder guarded by an officer and some soldiers of the Queen's regiment. The populace being told that the boxes contained money, rushed to the hall in order to plunder them and murder the guard, but the officer, with unexampled courage, set fire to the powder and blew up the Canalle who had entered. Eighty persons, among them some friars, have been taken out of the ruins."

"The Expectador of the 21st June, says 'the government has received information from Gen. Lopez Banos that the French were to enter Seville yesterday. The general was marching with his forces towards Huelva. The government is taking every necessary measure for the defence of this island.'"

Constitutional guerilla parties were forming in every direction; several of the provinces had sent deputations to England to obtain arms and ammunition: Ballesteros was besieging Murviedo on the 4th of June, and expected to be master of the fort in two days; there was no indication of discord or flexibility in the Cortes.

#### REVOLUTION IN PORTUGAL.

By the arrival of the ship Factor, Sheed, at Philadelphia, from St. Ubes, we gather the following particulars relative to the late revolution in Portugal.

Capt. S. states that Portugal had remained perfectly tranquil without any apprehension of disturbance until about the 27th of May, when 10,000 men, under Gen. Sadelveda who had been one of the strongest advocates for the Constitution and had the most implicit confidence of the Cortes—he had brought the revolution to its height in the most secret manner, it not being even suspected until the troops revolted. Our informant states, that it was supposed to have been effected chiefly by bribing the soldiers and non-commissioned officers. After he had completed it, he waited on the king expecting to receive a reward for his fidelity, but the king would not receive him. He was afterwards severely beaten by his own troops. On the 30th of May the intelligence reached St. Ubes, when one regiment immediately joined the cause of the king, and compelled the inhabitants to illuminate their dwellings. On the following day they sent their Colonel to march in the regiment commanded by a corporal to meet the king. At Lisbon there was an entire stoppage to business. A division who had been in favor of the Constitution were afraid of their lives as the king's party were principally soldiers and disaffected persons without a commander. The inhabitants having no means of defence quietly submitted.

On the troops leaving Lisbon to join the king, the different prisons were left unprotected, and the prisoners amounting to about 5000 to seek for themselves. In one prison in particular, St. George's Castle, the prisoners to the amount of 500, had by some means, supposed by the assistance of the soldiery, got into the prison about 300 ball cartridges, together with a quantity of arms, and had formed a well digested plan to burn Lisbon, and take possession of the property of the merchants and the money in the vaults of the banks, but fortunately the city guard discovered the plot in time to secure them.

On the 6th of June, the orders prohibiting the entering of French vessels of war, into Portuguese ports, was revoked, and the commanders of the forts on the coast were ordered to render such vessels all the assistance that they might want, and to treat them as those of a friendly and intimately allied nation. By an order of the same date, all persons imprisoned on account of their political opinions, were to be liberated immediately.

By order of the 10th of June, all vessels were to be allowed passports for any of the ports of the Brazils.

A letter from Trinidad de Cuba, dated June 13th, says, that a piratical schooner was taken on that coast by two British cruisers. Her crew escaped to the shore; but troops were sent in pursuit of them, who succeeded in securing 13 of their number. Papers were found on board the schooner, which had belonged to the brig Mechanic, Captain Ray, of New York. From the declaration of two negroes belonging to the piratical schooner, now in gaol, it appears that the pirates, having taken what money Captain Ray had, hanged and shot every soul on board the Mechanic, and then set fire to her. Mr. Linson de Forrest, of New York, merchant, was a passenger on board of her. Justice has speedily overtaken the murderers, and an ignominious end awaits them.

#### OBITUARY.

DIED, on Thursday the 31st ult. Mr. SAMUEL RICHMOND, aged about 75, at his residence in Chester County, to which he had removed a few years since from this place. The occasion was suitably improved, by an address from the Rev. James Latta. We well knew the deceased, and esteemed him to be an eminent christian. He experienced much of the truth of his Master's declaration, "In the world ye shall have tribulation." Yet if he endured the bitter he was not without the sweets of this declaration, "In me ye shall have peace."—"Let me die the death of the righteous, and my latter end be like his."

On Sunday last in this town, FRANCIS WAT, aged 70. He was well known in this town, having spent all his days in the same house in which he received his birth.

On Monday last, Mrs. ELIZABETH VANDEVER, relict of the late Peter Vandever, of Brandywine.

On Tuesday last Mrs. SALLY ELLIOTT, wife of Mr. Thomas Elliott, of this place.

#### EXTRA MISSION.

We learn that the Rev. JAMES LATTA and E. K. DANK, intend, with leave of Providence, to spend a few days in labours of love within the bounds of the Congregation of Lower Brandywine. Preaching may be expected on Friday evening 8th of August, at Mrs. Delaplaine's (if agreeable) in Centreville, at 7 o'clock;—on Saturday Morning at 11 o'clock, at the Log Church. On Sabbath the sacrament of the Lord's Supper will be administered; and if the congregation choose to elect them, Elders will be ordained.

This once flourishing congregation has of late been in a languishing condition, and the principal object of this visit is, under the Divine direction and blessing, to take some measures for the reorganization of the church, and the more regular administration of ordinances. It is confidently hoped that all the members of that congregation, and all the friends of the Gospel in that neighborhood, will cordially co-operate with these ministering Brethren in their disinterested efforts to promote the cause of morality and religion.

#### AUXILIARY MISSIONARY SOCIETY OF THE PRESBYTERY OF NEW-CASTLE.

The annual meeting of the "Auxiliary Missionary Society of the Presbytery of New-Castle," will be held according to adjournment, at the Head of Christiana Church, near Newark, on the Second Tuesday of August next, at 11 o'clock, A. M.

A. K. RUSSEL, Sec'y.  
N. B. The Presbytery of New-Castle, will meet at the same time and place.